The
UNITARIAN MONTHLY

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Unitarian Teaching.

By Dr. JAMES FREEMAN CLARKE.

UNITARIANISM is bound to declare that little children are not born totally depraved, corrupt, and exposed to the wrath of God. It is bound to teach that if we inherit evil tendencies from those who precede us, we inherit good tendencies too; and that if every wrong action increases the tendency downward, every good and right action adds to man's tendency upward. We are called on to teach that inherited evil may be and is a source of depravity, but cannot be accounted as guilt. Depravity which is born with us, and which runs in our blood, is not something to excite God's anger, but much rather to receive his pity. Unitarianism is still needed to proclaim that God is the Universal Father, who has no partialities, no favoritism, whose sun shines on the evil and good, and whose rain falls on the just and unjust.

M.B.

Notes and News.

Rev. J. J. Wright, Chowbent Chapel, Atherton, has published his sermon "No Exclusion in Religion" in pamphlet form, price 2d., proceeds to a fund for Christmas gifts to Chowbent soldiers away on service. The sermon was in protest against the Unitarians being excluded from the "United" Service on Intercession Day. The sale has been such as to require re-issue. It is a very plain-spoken exposure of orthodox plotting and bigoted exclusiveness.

Much sympathy goes out to our worthy contributor, Rev. H. Fisher Short, in his bereavement through the death of his wife who has been such a splendid helpmeet to him. Coming so soon after the death of his brother, Rev. Capt. Walter Short, B.A., this is a double loss, most bravely borne.

Rev. Alexander Webster, of Aberdeen, whose death we record, was a fine Unitarian propagandist by voice and pen, and himself a convert from Calvinism.

The Centennial Meetings of the Clover-st. Unitarian Chapel and Sunday School in August proved very successful in their stirring interest and large attendances.

Mr. F. W. Pethick Lawrence, Labour candidate for Hastings, treasurer of the Union of Democratic Control, a conscientious objector against war service, and a Unitarian, is now employed as a farm labourer as work of national importance, at a wage of 27s. a week.

Pte. A. Gillings, of Dewsbury Church, and Sergt. G. Hobson, of Mottram, have both gained the Military Medal for brave conduct. Gillings is wounded and now a prisoner in Germany.

A legacy of £20 has been left to the Great Hucklow Holiday Home by the late Mrs. Moss, Gee Cross, Hyde.

Rev. J. A. Shaw, Unitarian, has been nominated British Workers' Parliamentary candidate, Wolverhampton.

£10,000 has been bequeathed to the American Unitarian Association by the late Mr. S. H. Tingley, of Providence, R.I.

While on holiday in the Isle of Man Rev. H. Bodell Smith conducted services for Primitive Methodists at Port Erin and Port St. Mary.

On September 23rd, Rev. H. Bodell Smith, of Mottram Unitarian Church was preacher at the Choir Anniversary, United Methodist Church, Hollingworth, near Mottram.

MINISTERIAL CHANGES: Rev. J. W. Bishop, formerly of Mottram, has accepted appointment as minister at Cullompton in Devon, and been publicly welcomed, Aug. 7th; Alfred Hall, M.A., B.D., has been welcomed to his ministry at Upper Chapel, Sheffield; Rev. J. W. Lee began as whole-time minister at Attercliffe, Sheffield, Sept. 1st; Rev. John Ellis, Stalybridge, has gone to France for Y.M.C.A. work for duration of the war, and Rev. H. McLachlan, M.A., B.D., has taken his place during his absence; Rev. J. A. Carrara Davies, Cefn-Coed, S. Wales, has accepted appointment as Unitarian minister at Belper; Rev. W. R. Shanks has accepted appointment as second time minister at Holbeck, Leeds; Rev. W. S. Heathcote, B.A., has resigned from the Melbourne Unitarian Church; Rev. H. Fisher Short has accepted invitation to the Bootle Church in succession to his brother, the late Rev. Captain Walter Short, B.A., and will terminate his ministry at Park Lane, Wigan, at the end of March, 1919; Rev. J. H. Ewbank, B.A., B.D., terminates his ministry at Swinton at the end of October, on removal to Padiham; Rev. Wilfred Harris, M.A., has resigned at Adelaide, and Rev. W. S. Heathcote, B.A., will succeed him.

DEATHS: Rev. Alexander Webster, of Aberdeen, Aug. 16th, 79; Mr. J. W. Heys, Burnley, Aug. 5th; 2nd Lieut. R. J. Webb, of Kersal, Manchester, in a German hospital, June 1st from wounds received in action, May 27th, 21; Mr. Joseph Barlow, of Unity Church, Sheffield; Mr. Alfred J. Indge, Ilford, Aug. 17th, 64; Mrs. F. E. Passmore, Salisbury, Aug. 21st; Capt. R. Brewitt-Taylor, M.C., R.A.M.C., killed in action, France, Aug. 22nd, 31; Mrs. Fisher Short, Park Lane, Wigan, Aug. 31st, 39; Mr. G. G. Laidler, of Newcastle, Aug. 28th, 75; Miss Margaret Oliver, Stalybridge, July 26th. Mrs. A. L. Rathbone, Liverpool, September 4th, 45; Mrs. E. Schunck, Manchester, Sept. 4th, 91; Mr. S. Field, of Ilford, by motor accident; Colonel Alex. Porter, London, 77; Mr. J. B. Leat, Moretonhampstead, Aug. 25th, 64; Major F. H. Bowring, of Liverpool, killed in action, Aug. 28th; Mr. Hy. McRobert, Ballynahinch, Aug. 6th; Mrs. Foster, Mansfield, Aug. 2nd, 69; Mrs. Harrison, Mansfield, Aug. 7th, 69; Pte. Fred Facer, of Northampton, of wounds in France, Sept. 3rd; Mr. C. A. Peek, Wimbledon, Sept. 9th, 63; Mrs. A. B. Midlane, Clapham Common, Sept. 8th; Miss Edith Eilvart, Bournemouth, Sept. 9th, 66; Mrs. G. W. Brown, Bournemouth, Sept. 12th, 67; Capt. W. A. Keen, of Highgate, from wounds received in action, Sept. 5th, 29; Mrs. E. A. Norton, London, Sept. 7th, interred at Gorton, Manchester, 66.

What Is It?

By Rev. WILLIAM C. HALL, M.A.

I was in the studio of an artist the other day. "Art," he said, "is my religion. It is that in which I must be sincere. I must be honest in every bit of paint I put upon board or canvas, I must record truly what I see and apprehend. There must be a lie nowhere in my work."

I am in my own study again, and I am asking myself, What is my religion? Not, mark you, What is my theology? which may have no connection with religion. But what is that in which I am sincere, in which I tolerate no lie. The question is not easy for one to answer, and I think other people will have to settle it.

To-morrow I must get into my pulpit again, and before me will be about a hundred and fifty men and women who expect me to deliver to them the truth, the whole truth, and nothing but the truth of at least one matter vital to them; they will want to know, or to be assured of, that in which they must be sincere, in which they must tolerate no lie, no equivocation, no ambiguity, no suspicion of an untruth. One matter! There are nearly a hundred matters besides—for only one year, if sermons are not to overlap and repeat themselves. Verily, my work is cut out for me.

"Art is my religion," said my friend, a piece of whose honest work is before me. I would catch the spirit of it: for the world requires it to be given forth from the pulpit. And the pulpit asks, counsels, and exhorts that it be given forth from the world. In all the ways of men the demand is made that they utter only truth, that in speech, thought, passion, and deed they give to their fellows no lie, nothing that has upon it the minutest mark of insincerity. The demand is made for religion. It is a demand that involves the obliteration of many theologies, the purgation of many religions, and the thorough cleansing of many human souls.

To Men and Women on War Service.

Motto: FOR GOD AND HUMANITY.

DEAR COMRADES! You are fighting, or making preparation for the fight, and yet you all believe the truth of the words, "Blessed are the peacemakers." You are lovers of peace, and there is nothing that would delight you more than to see all men everywhere united on brotherly terms, living and working together in harmony and mutual help. But you can see that such is not possible until all that prevents peace is overcome. If selfishness and greed make peace impossible we must fight them until they are destroyed. If cruel tyranny is ever fostering enmity peace cannot be until tyranny is overthrown. Hence it is that war against wrong has to be waged in order to establish right; and war against warmakers is necessary for the abolition of war.

You are inspired with the conviction that the heroic efforts and sacrifices being made will put an end to the warfare of slaughter for ever. The abolition of such war is your aim. To remedy all grievances by reasonable conference instead of by resort to war is your ideal.

And that ideal is not only worth striving for, but it is worth the sacrifices. Unless this great aim be realised the heroic deaths of the many already slain will have been mostly in vain. You do not wish your part and theirs in the struggle to be wasted; but you desire that through this conflict shall come the dawn of a brighter day for all the peoples of the whole earth; an era of abiding peace, of mutual help, of brotherly co-operation for the good of all.

Just think what that will mean: no more devastation of homes, of villages, towns and cities; no more wasteful expenditure in large armies and ruinous armaments on land and sea; no more mutual jealousy and suspicion; but the minds and hearts of people everywhere liberated and free to promote the higher life of man. It will mean more confidence between all nations and classes, more care and protection for the children, for the crippled and helpless, for the aged and infirm; more equal opportunity for all to realise their highest possibilities and to experience the joy and the glory of life as God intends it to be.

So you may be sure that God is with you in this struggle for the Right; that He is working through you to create a grander human world. Whether your share of this magnificent task be on land or sea, in captivity or in hospital, in munition works or in the labour of tillage producing food—you may rightly feel that you are working for God and humanity. O Comrades! be of good cheer; the night is far spent and the day is at hand when you will be able to put on the armour of light and peace. —Ed.

Barriers Broken Down.

Some years ago a Unitarian Minister spent a holiday with his family in the Isle of Man. The place in which they were staying was a lovely spot beside the sea with the hills sloping down to the shore. In this little township there were two places of worship—an Anglican Church and a Primitive Methodist Chapel. So when Sunday morning came, this minister and his family wended their way to the Primitive Methodist Chapel. At the close of the service one of the elders of the Church came and spoke evidently knowing that he was talking to a minister. Probably he had been told by some who knew where they were staying. And he asked whether he could conduct the services for them on the following Sunday, as the preacher already planned was ill and would be unable to supply.

"Well," said the minister taken somewhat by surprise, "I am not yet sure that I shall be here next Sunday, we may be returning home before that; but I can let you know not later than Wednesday night. If our stay will extend over next Sunday I shall be quite willing to help you."

"Thank you,"—said the Elder, "one of our church officers will call upon you on Wednesday night so that we may know what to do."

Before Wednesday it was found that it was possible to stay over the Sunday. The senior steward of the church called and asked whether the minister would be able to supply the pulpit as desired.

"I am quite willing to help you, and find now that we can extend our visit and that I shall be able to conduct your services if you really des're it" said the minister.

"Thank you, it will help us out of a difficulty and I am sure our people will appreciate your kindness," observed the steward.

"But are you sure that my help will be acceptable if I tell you that I am not a Methodist, and indeed that I am a Unitarian?"

"Oh, yes, that will be all right. We have had ministers of various denominations preaching for us."

"I have just one simple requirement to ask for" said the minister, "and that is, that I be allowed to select the hymns, so that they shall be such as I can conscientiously join in."

"Yes, by all means. I will get you one of our hymn books and you can make your own selection."

Before the Sunday came it transpired that the steward had consulted the superintendent minister of the circuit on the matter, and that he said—

"It will be quite right. A Unitarian minister is usually a gentleman who will not make an unfair use of his opportunity."

It was evident, therefore, that the Superintendent had a good opinion of the trustworthiness of Unitarians.

The Sunday came. The services passed off pleasantly and were evidently very acceptable to the people. The hymns selected were all by Unitarian writers, Bowring, Hopps, Adams, Longfellow, Holmes and others. This selection was not actuated by any narrow denominational prejudice, but just to show that it was possible to get at least eight or ten hymns by Unitarian authors out of the Primitive Methodist Hymn Book.

A somewhat novel experience awaited the minister in the evening. He was informed that there would be a prayer meeting at the close of service, and he was asked to open it with a hymn and to close it with a benediction, the prayers to be by church members. This was done. Amongst other notices he announced that the usual prayer meeting would be held at the close of service and those who could remain for it were invited to do so.

So when the regular service was concluded with the benediction the prayer meeting hymn was given out during the singing of which about two-thirds of the congregation departed and the whole of the choir. Three elder church members offered the prayers in turn, very fervently and with no small spiritual profit to all who were present. But one of the brethren prayed so very loudly that at the close, when dispersing, a lady went to him and said:—

"Thank you very much for that earnest prayer, but it is not necessary to shout it out so loudly, for God is not deaf. He could hear it just as well if you spoke it more quietly, and it might do more good to those of us who listen."

Some years passed away. The war intervened. It was not till this summer that the same Unitarian minister and family spent their holiday again at the same place, and attended the Primitive Methodist services. Another minister—a Presbyterian—was staying in the same house. He and his wife became very friendly, and all went out on rambles together and had some delightful talks. These two ministers were asked to take the P.M. services one Sunday, the Unitarian in the morning, and the Presbyterian in the evening,—which they did. The Unitarian was also invited to preach for another P.M. Church in the same circuit in the next township about a mile away, and did so. And finally on his last Sunday he preached again morning and evening at the former church. The evening service in each case was followed by the usual prayer meeting, which was somewhat of the character of thanksgiving for what had been heard from the pulpit.

A rather amusing incident happened at one of the morning services. While the minister was in the vestry the organist came in and said there would be an anthem during service.

"Where do you wish it to come in?" asked the minister.

"At the close of the sermon, please, before the collection."

"Do you wish it to be announced?"

"Yes."

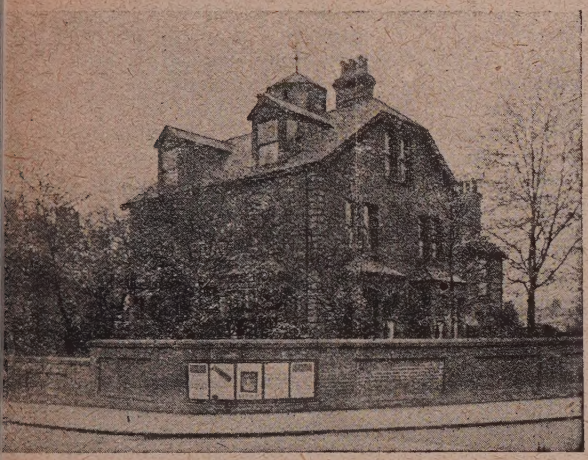
"And the title?"

"Yes. It is 'Abundantly satisfied.'"

At the moment the humour of the thing did not strike anybody. But after the service began it dawned upon the minister that it would be quite impossible for him to announce "Abundantly satisfied" at the close of the sermon. So he was quite relieved when the choirmaster passed a note to him during the singing of a hymn, before the sermon, saying that owing to the absence of certain of the singers, the anthem could not be taken.

This record of holiday experience is merely to report what is really a significant sign of the times. That a minister—known as a Unitarian—should be invited to conduct no less than three Sunday services in one Primitive Methodist Church, and one evening service in another during his holiday, surely does indicate a broadening of Methodist spirit, and augurs well for the future re-adjustments that are certain to eventuate in the general reconstruction of things.

Leytonstone Free Church.



The Leytonstone Free Church which celebrates its first anniversary on October 6th, is an indirect result of the "New Theology" movement.

League services were continued for about two years. By that time the members had discovered how close their affinities were with Unitarianism, and negotiations were opened with the Rev. J. Arthur Pearson, who had been in friendly touch with the local Leaguers from the beginning, the result being that the responsibility for the services was taken over by the London District Unitarian Society. Later, the venue of the services was removed to the Beethoven Room, of Haydn House, Fairlop Road, belonging to the Metropolitan Academy of Music. The District Society's Services were continued for five years. The war prevented that measure of growth which had been hoped for being realised and this delayed the formation of a local church until last year when, with the good wishes of the L.D.U.S. the "Leytonstone Free Church" was formed with the motto "In things essential, unity; in things non-essential, liberty; in all things, charity."

Since the new church has been formed the most hopeful feature has been the development of a young people's movement. The Sunday School, which celebrated its first anniversary last April is superintended by Miss Burtt, who has infused into the scholars a zeal for social service. She interested them in the work among the Ragged School children of Hoxton in North East London, and the result was a scheme to give 200 poor children a New Year's treat. Meetings were held every Thursday for the preparation of gifts and to make arrangements for the proposed tea and entertainment and a toy service was held on a Sunday morning. The success of the event whetted the appetite of the scholars for more social service, and so the Young People's Guild was formed with Mrs. Frank Banner as president. Recently the members have learned and rehearsed a pretty operetta "Zurika," at their weekly meetings, and a performance was given to a crowded audience at Hoxton on behalf of the Fresh Air Fund. Other performances for similar objects are being arranged. The members have also been able to enjoy the use of a Tennis Court during the summer, through the generous kindness of Mr. Frank Banner. The Sunday School is now organising a choir for the Sunday services of the church.

Another feature of the Leytonstone work is the holding of a musical service (after the usual Sunday service at Haydn House) at the Whipps Cross Convalescent Hospital for Wounded Soldiers, Mr. Banner obtaining ready and cordial assistance from many vocal and instrumental soloists associated with his Academy of Music.

The work at Leytonstone is hopeful and encouraging.

Give Me Your Hand.

These lines are from a father to his soldier son in France; the son's reply in verse will follow in next issue.

Give me your hand, your way is dark and lonely,
Fortune hath frowned and left you for awhile;
Yet, all is well, your sky will brighten—only
Give me your hand and let me see you smile.

Life's pathway is not always strewn with roses
Soft to the tread, nor would we have it so;
Each day in our experience discloses
Some cause for happiness, or pain, or woe.

Do not despair, adopt no coward measure,
God hath some good in store for everyone;
Have faith in Him, and He will yield His treasure,
Quit not the strife before the prize is won.

Give me your hand, I'll help you banish sorrow,
Wonders are wrought when heart to heart is true;
Let us together face the unknown morrow,
Give me your hand, and I will see you through.

—W. L. Teasdale.

Wolverhampton, August, 1918.

For the Children.

"THE WILL TO WIN."

"There was a man of Newington,
And he was wondrous wise,
He jumped into a quickset hedge,
And scratched out both his eyes:
But when he saw his eyes were out,
With all his might and main
He jumped into another hedge
And scratched them in again."

MY DEAR LITTLE FRIENDS, — Shout "Chestnut!" if you like; it doesn't matter. The oldest yarn is new the first time we hear it, and this is sure to be new to some of you. So here goes!

Once upon a time there were two frogs, and outwardly they were as like as two peas in a pod. Inwardly, however, they were as unlike as chalk and cheese, as the following chestnut will show. Feeling bright after a refreshing shower, they went for a stroll and by and by turned into a dairy. They were having a rare old time hop-scotching among the pots and pans when they found themselves in a serious difficulty. Happening to take a mighty jump together and in the same direction they dropped with a splash into a large bowl of milk. For a moment they didn't mind very much as they were expert swimmers. But soon they made the mortifying discovery that there was no landing place: on every side they were met by the smooth, steep glaze of the bowl. "This is just awful," said one of them, "we're caught like mice in a trap; it's no use struggling any more." And soon his little defeated body sank like a stone. Left to himself, the other frog said "I'll find a way or make one." With might and main he swam for dear life, and, before very long he found to his great surprise and joy he had churned a small pat of butter. For one joyous moment he sat upon it to recover breath, and then, with a tremendous bound he cleared the edge of the bowl and scampered off to froggie land.

That was a frog of spirit, he had the will to win, and he was not defeated. It was the same with the man of Newington. I think he must have been blackberrying, for brambles are treacherous and need to be watched. I've done some blackberrying, and so I know. I know, too, how reckless one becomes at the sight of a lovely bunch of "big 'uns," especially, if there happens to be a crowd of eager pickers. Into the hedge you dive, regardless of torn clothes or torn hands. The man of Newington must have been an enthusiast, but he paid dearly for his zeal. It is no joke to scratch your eyes out, though I haven't tried it, and it must be the easiest thing in the world to give in like froggie No. 1. But the man of Newington was like froggie No. 2 and he willed to win. Instead of fumbling his way home and telling his folk he was done for, he jumped into another hedge and scratched his eyes in again.

"A pack of nonsense!" do you say? That's where you are wrong. Some day you may have cause to recall my chestnut and my nonsense rhyme. You will be fortunate indeed, if you pass through life without reaching a point where all seems dark and hopeless. Someone very dear to you may be called away, and everything worth while may seem but dust and ashes. I speak what I know. But you need not be defeated; you need not despair. If only you desire to be a help and a blessing to others, you shall have the will to win, and the great loving Heart of God will see that you are not defeated. Forgive this sad note, and believe me,

Right heartily yours,

H. FISHER SHORT.

"In the Love of Truth, and in the Spirit of Jesus Christ, we unite for the Worship of God and the Service of Man."

Unitarian Temperance Association.

We very cordially welcome the announcement that the committee of the National Unitarian Temperance Association has decided to promote a competition amongst our young people, Sunday School teachers, Band of Hope and Guild members and workers, Boys' and Girls' Brigades, etc., in Essay Writing, original Temperance stories in prose or verse, dialogues, etc., suitable for recitation. Prizes consisting of books will be awarded for the best contributions. It is hoped that the response to this invitation will be as good if not better than that of a few years ago, of essay writing by the young, published in "Young Days."

Full particulars will be given later, but meantime, it may be understood that the division of competitors will be as follows:—

Adults: Dialogues, suitable for children 12-15. Teachers and workers—Essay or story (not to exceed 500 to 600 words); stories may be in prose or verse.

Children: 12 to 15, Essay or Story (prose or verse).

Children (under 12): Essay.

Three judges have been appointed to examine and adjudicate on the work submitted, and it is anticipated that one result will be a great increase of interest in temperance and the provision of suitable matter for use in our meetings. But undoubtedly the best result will accrue to the competitors themselves in a better intelligent understanding of the Temperance question.

Will readers of this journal please help the Committee by making this matter widely known in their schools and societies, so that the opportunity will be taken advantage of to the full? And meantime we may indulge in the hope of a cessation of hostilities and a permanent peace, so that the Editor may, with a better paper supply, see his way to print the best contributions that may come in.

Book Prizes, 12s. 6d., 7s. 6d., and 5s. for adults. 7s. 6d., 4s. 6d. and 2s. 6d. for children. Closing date, Feb. 3rd, 1919. Judges: Rev. R. Newell, Miss Harriet M. Johnson, and Mr. A. W. Harris.

Competition open to Sunday School Teachers, Band of Hope and Guild Workers, Scholars and members of Bands of Hope and Guilds.

All efforts to be sent to Mr. E. F. Cowlin, 19, Northwood-road, Forest Hill, London, S.E.23.

—R.N.

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UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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